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Sri Sri Anandamayee Ashram
BANARAS

ALL INDIA MAGAZINE

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PONDICHERRY

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AIM All India Magazine
VOL. VI NO. 5 DECEMBER 1976

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In this last day of the year, let us take the resolution that all our weaknesses and obstinate obscurities will drop from us along with the finishing year.

With my blessings

The Mother

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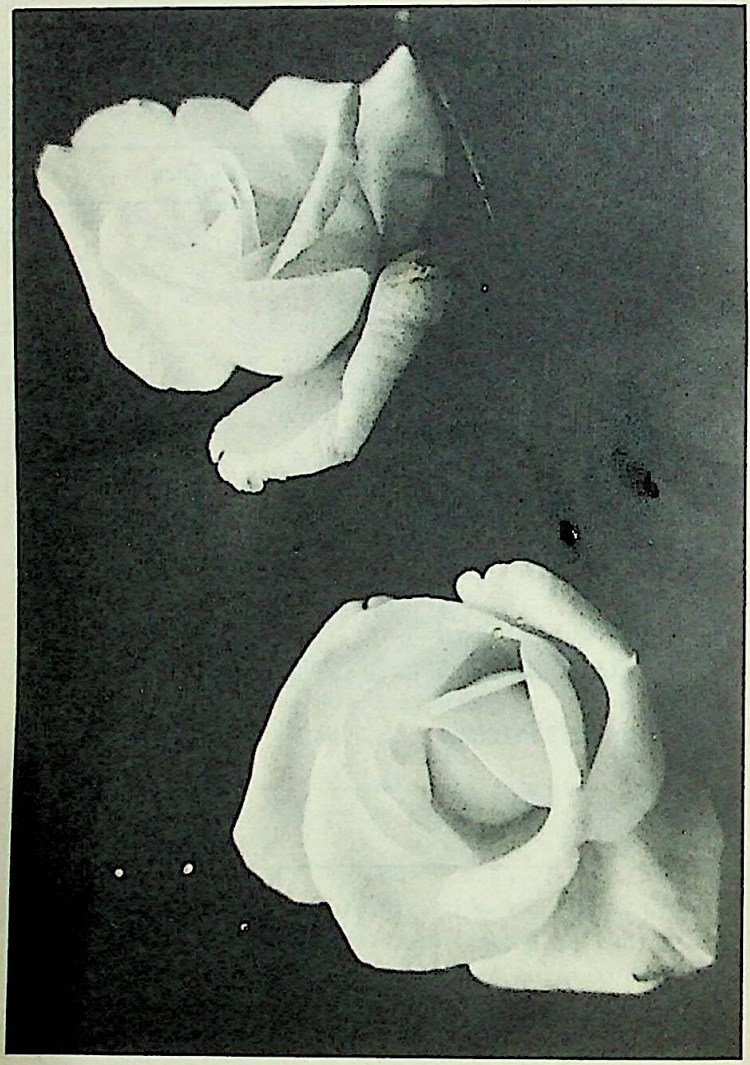

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My aspiration to Thee, O Lord, has taken the form of a beautiful rose, harmonious, full in bloom, rich in fragrance. I stretch it out to Thee with both arms in a gesture of offering and I ask of Thee: If my understanding is limited, widen it; if my knowledge is obscure, enlighten it; if my heart is empty of ardour, set it aflame; if my love is insignificant, make it intense; if my feelings are ignorant and egoistic, give them the full consciousness in the Truth. And the "I" which demands this of Thee, O Lord, is not a little personality lost amidst thousands of others. It is the whole earth that aspires to Thee in a movement full of fervour.

In the perfect silence of my contemplation all widens to infinity, and in the perfect peace of that silence Thou appearest in the resplendent glory of Thy Light.

25. 10. 1914 *THE MOTHER*

(*The Mother*, Cent. ed. vol. 25, p. 464)

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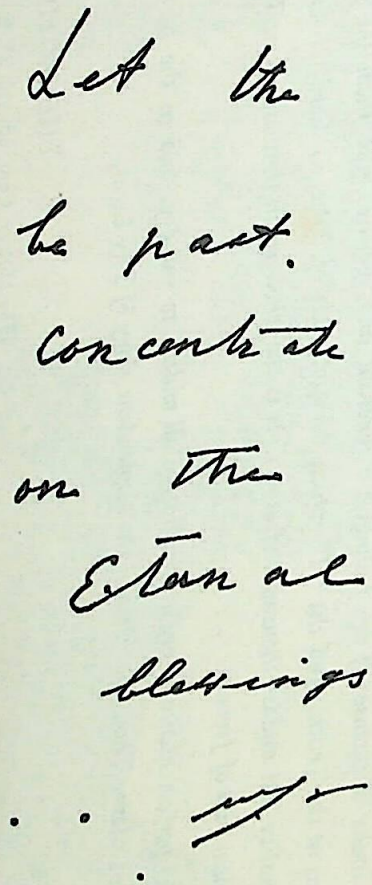

Let the past be past. Concentrate only on the Eternal.
Blessings

The Mother

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Take with you the peace and quietude and joy and keep it by remembering always the Divine.

If the thoughts about the past and the future come merely as memories and imaginations, they are of no use and you should quietly turn away your mind from them back to the Divine and to the yoga. If they are anything to the purpose, then refer them to the Divine, put them in the light of the Truth, so that you may have the truth about them or the right decision or formation for the future, if any decision is needed.

Sri Aurobindo

(*Letters on Yoga*, Cent. ed. vol. 24, p. 1727)

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Life has a Purpose

Sweet Mother, you have said: "Your aim should be high and wide, generous and disinterested."[1] *What does this mean?*

You are asking what that means! High?... For instance, there are those whose aim is to make a fortune, and there are those whose aim is to find a cure for a disease. That of making one's fortune is obviously more self-seeking and lower than the one of finding a remedy for an illness. There are those who have for their aim in life a comfortable and quiet living, with a family and children, wanting the best in the best of possible worlds. That is a pretty low aim, in any case quite an ordinary one. There are those who seek the betterment of the whole of society or those who study to make new discoveries, like Mr. and Mrs. Curie, for example, who discovered radium. That is a higher aim. "Disinterested", that means what is not for one's own small personal profit, for one's personal pleasure, but solely for helping others. Naturally, the highest aim is to unite with the Divine and fulfil His work, but that, that's right at the top of the ladder. In this first chapter I took good care not to say anything of this kind, for I wrote it intentionally for everybody, even for those who have no mystical conception. But still, it goes without saying that the discovery of the Divine in oneself and uniting with Him and accomplishing His

[1] "The Science of Living", *On Education*

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work is the highest and most disinterested aim, and the least selfish.

What adjectives have I used?

High and wide, generous and disinterested.

Yes. Wide, it is something that's not limited to a small purely personal consciousness and its small purely selfish advantages, something embracing a whole — which may be a group, a nation, a continent or the entire earth. For man an action working on the entire earth is surely a wide action.

After that you have said: "This will make your life precious to yourself and to all."

Yes. If you are useless, it is not precious, if you are useful, it becomes precious! There is nothing more disgusting than to be busy with all the little details of a narrow personal existence. One feels empty, hollow, useless. One has no interest in life. There are people all shut up in their little family, and if the baby coughs, they spend hours in fretting, if the dinner is not well-cooked, they quarrel, or if the gentleman has lost his job and is looking for another, he laments: "How shall I feed my family?" — That's existing like an earth-worm in a hole.

December 16, 1953 THE MOTHER

(*Questions and Answers 1953*, pp. 392-94)

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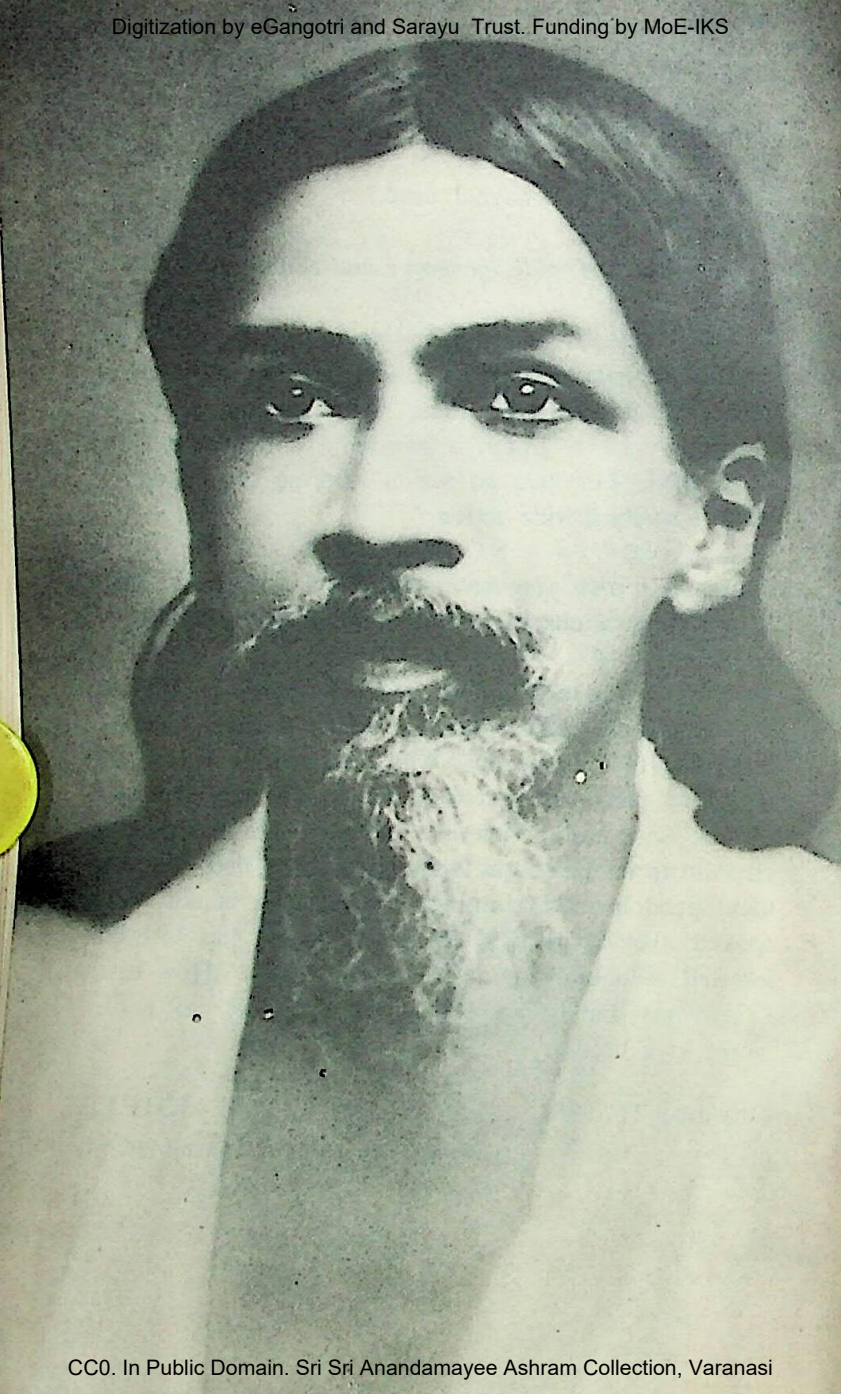

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First Requisites of the Path

The Master and Mover of our works is the One, the Universal and Supreme, the Eternal and the Infinite. He is the transcendent unknown or unknowable Absolute, the unexpressed and unmanifested Ineffable above us; but he is also the Self of all beings, the Master of all worlds, transcending all worlds, the Light and the Guide, the All-Beautiful and All-Blissful, the Beloved and the Lover. He is the Cosmic Spirit and all this creative Energy around us; he is the Immanent within us. All that is is he, and he is the More than all that is, and we ourselves, though we know it not, are being of his being, force of his force, conscious with a consciousness derived from his; even our mortal existence is made out of his substance and there is an immortal within us that is a spark of the Light and Bliss that are for ever. No matter whether by knowledge, works, love or any other means, to become aware of this truth of our being, to realise it, to make it effective here or elsewhere is the object of all Yoga.

*

But the passage is long and the labour arduous before we can look upon him with eyes that see true, and still longer and more arduous must be our endeavour if we would rebuild ourselves in his true image. The Master of the work does not reveal himself at once to the seeker. Always it is his Power that acts behind the veil, but it is manifest only when we re-

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nounce the egoism of the worker, and its direct movement increases in proportion as that renunciation becomes more and more concrete. Only when our surrender to his divine Shakti is absolute, shall we have the right to live in his absolute presence. And only then can we see our work throw itself naturally, completely and simply into the mould of the Divine Will.

There must, therefore, be stages and gradations in our approach to this perfection, as there are in the progress towards all other perfection on any plane of Nature. The vision of the full glory may come to us before, suddenly or slowly, once or often, but until the foundation is complete, it is a summary and concentrated, not a durable and all-enveloping experience, not a lasting presence. The amplitudes, the infinite contents of the Divine Revelation come afterwards and unroll gradually their power and their significance. Or, even, the steady vision can be there on the summits of our nature, but the perfect response of the lower members comes only by degrees. In all Yogas the first requisites are faith and patience. The ardours of the heart and the violences of the eager will that seek to take the kingdom of heaven by storm can have miserable reactions if they disdain to support their vehemence on these humbler and quieter auxiliaries. And in the long and difficult integral Yoga there must be an integral faith and an unshakable patience.

It is difficult to acquire or to practise this faith and steadfastness on the rough and narrow path of Yoga because of the impatience of both heart and mind and the eager but faltering will of our rajasic nature. The

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vital nature of man hungers always for the fruit of its labour and, if the fruit appears to be denied or long delayed, he loses faith in the ideal and in the guidance. For his mind judges always by the appearance of things, since that is the first ingrained habit of the intellectual reason in which he so inordinately trusts. Nothing is easier for us than to accuse God in our hearts when we suffer long or stumble in the darkness or to abjure the ideal that we have set before us. For we say, "I have trusted to the Highest and I am betrayed into suffering and sin and error." Or else, "I have staked my whole life on an idea which the stern facts of experience contradict and discourage. It would have been better to be as other men are who accept their limitations and walk on the firm ground of normal experience." In such moments — and they are sometimes frequent and long — all the higher experience is forgotten and the heart concentrates itself in its own bitterness. It is in these dark passages that it is possible to fall for good or to turn back from the divine labour.

If one has walked long and steadily in the path, the faith of the heart will remain under the fiercest adverse pressure; even if it is concealed or apparently overborne, it will take the first opportunity to re-emerge.

This faith is a support from above; it is the brilliant shadow thrown by a secret light that exceeds the intellect and its data; it is the heart of a hidden knowledge that is not at the mercy of immediate appearances.

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For something higher than either heart or intellect upholds it in spite of the worst stumblings and through the most prolonged failure. But even to the experienced Sadhaka such falterings or overcloudings bring a retardation of his progress and they are exceedingly dangerous to the novice. It is therefore necessary from the beginning to understand and accept the arduous difficulty of the path and to feel the need of a faith which to the intellect may seem blind, but yet is wiser than our reasoning intelligence. For this faith is a support from above; it is the brilliant shadow thrown by a secret light that exceeds the intellect and its data; it is the heart of a hidden knowledge that is not at the mercy of immediate appearances. Our faith, persevering, will be justified in its works and will be lifted and transfigured at last into the self-revelation of a divine knowledge. Always we must adhere to the injunction of the Gita, "Yoga must be continually applied with a heart free from despondent sinking." Always we must repeat to the doubting intellect the promise of the Master, "I will surely deliver thee from all sin and evil; do not grieve." At the end, the flickerings of faith will cease; for we shall see his face and feel always the Divine Presence.

*

The Master of our works respects our nature even when he is transforming it; he works always through the nature and not by any arbitrary caprice. This imperfect nature of ours contains the materials of our perfection, but inchoate, distorted, misplaced, thrown

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together in disorder or a poor imperfect order. All this material has to be patiently perfected, purified, reorganised, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial. This world and we who live in it are his creation and manifestation, and he deals with it and us in a way our narrow and ignorant mind cannot understand unless it falls silent and opens to a divine knowledge. In our errors is the substance of a truth which labours to reveal its meaning to our groping intelligence. The human intellect cuts out the error and the truth with it and replaces it by another half-truth half-error; but the Divine Wisdom suffers our mistakes to continue until we are able to arrive at the truth hidden and protected under every false cover. Our sins are the misdirected steps of a seeking Power that aims, not at sin, but at perfection, at something that we might call a divine virtue. Often they are the veils of a quality that has to be transformed and delivered out of this ugly disguise: otherwise, in the perfect providence of things, they would not have been suffered to exist or to continue. The Master of our works is neither a blunderer nor an indifferent witness nor a dallier with the luxury of unneeded evils. He is wiser than our reason and wiser than our virtue.

The Master of our works is neither a blunderer nor an indifferent witness nor a dallier with the luxury of unneeded evils. He is wiser than our reason and wiser than our virtue.

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Our nature is not only mistaken in will and ignorant in knowledge but weak in power; but the Divine Force is there and will lead us if we trust in it and will use our deficiencies and our powers for the divine purpose. If we fail in our immediate aim, it is because he has intended the failure; often our failure or ill-result is the right road to a truer issue than an immediate and complete success would have put in our reach. If we suffer, it is because something in us has to be prepared for a rarer possibility of delight. If we stumble, it is to learn in the end the secret of a more perfect walking. Let us not be in too furious a haste to acquire even peace, purity and perfection. Peace must be ours, but not the peace of an empty or devastated nature or of slain or mutilated capacities incapable of unrest because we have made them incapable of intensity and fire and force. Purity must be our aim, but not the purity of a void or of a bleak and rigid coldness. Perfection is demanded of us, but not the perfection that can exist only by confining its scope within narrow limits or putting an arbitrary full stop to the ever self-extending scroll of the Infinite. Our object is to change into the divine nature, but the divine nature is not a mental or moral but a spiritual condition, difficult to achieve, difficult even to conceive by our intelligence. The Master of our work and our Yoga knows the thing to be done, and we must allow him to do it in us by his own means and in his own manner.

SRI AUROBINDO

(*The Synthesis of Yoga*, Cent. ed. vol. 20, pp. 231-34)

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What is Truth?

A fifteen year old girl asked:
"What is Truth ?"

I answered:
"The Will of the Lord Supreme."

It is a subject for contemplative meditation.

*

There is only one solution for falsehood:

It is to cure in ourselves all that contradicts in our consciousness the presence of the Divine.

1972 The Mother

O son of Immortality, live not according to Nature, but according to God; and compel her also to live according to the deity within thee.

Sri Aurobindo

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The Fear of Death
and
The Four Methods of Conquering it

Generally speaking, the greatest obstacle perhaps that hinders man's progress is fear, a fear varied, numberless, self-contradictory, illogical, unreasonable and often irrational. Of all kinds of fear the most subtle and the most clinging is that of death. This has roots deep in the subconscient and it is not easy to dislodge it from there. Obviously, it is made up of several intermingled elements: the spirit of conservation, the concern for self-preservation so as to ensure the continuity of consciousness, the recoil before the unknown, the unease caused by the unexpected and the incalculable and perhaps, behind all that, hidden in the depths of the cells, the instinct that death is not an inescapable thing and that, if certain conditions are fulfilled, it can be conquered; although, as a matter of fact, fear itself is a great obstacle to that conquest. For one can conquer that alone which one fears not, and he who fears death has already been vanquished by Death.

How to get rid of this fear? There are several methods that can be used. But at the outset a few fundamental notions are needed to help us in our endeavour. The first and the most important thing is to know that life is one and immortal. Only the forms, countless in number, are transient and brittle. This know-

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ledge one must establish securely and permanently in the mind, and as far as possible, one must identify one's consciousness with the life everlasting that is independent of any form but manifests itself in all forms. This gives the indispensable psychological basis from where to face the problem, for the problem is there. Even if the inner being is sufficiently illumined to be above all fear, still fear remains hidden in the cells of the body, obscure, spontaneous, escaping one's reason, often almost inconscient. It is in these dark depths that one has to discover it, seize it and cast upon it the light of consciousness and certitude.

Life then does not die; but the forms are dissolved, and it is this dissolution that the physical consciousness fears. And yet the form changes constantly and there is nothing that debars this change from being progressive. This progressive change alone can make it possible that death would no more be inevitable. However, it is a difficult task to accomplish and demands conditions that few can fulfil. The method then for con-

---

Death is the question Nature puts continually to Life and her reminder to it that it has not yet found itself. If there were no siege of death, the creature would be bound for ever in the form of an imperfect living. Pursued by death he awakes to the idea of perfect life and seeks out its means and its possibility.

Sri Aurobindo

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quering the fear of death will differ according to the nature of the case and the state of the consciousness. These methods can be classified into four principal groups, each consisting of a large number of varieties; but in fact every man has to develop his own system.

The first method appeals to reason. You can say that in the present condition of the world, death is an inevitable thing; a body that has taken birth will die necessarily one day or another, and in almost all cases death comes when it must come, you can neither hasten nor retard its hour. One who craves for it may have to wait long to get it and one who fears it may be struck down suddenly in spite of all precautions taken. The hour of death seems to be fixed inexorably, except for a very few who possess powers that the human race in general does not command. Reason teaches that it is absurd to fear a thing that one cannot avoid. The only course is to accept the idea and to do quietly from day to day, from hour to hour, the best one can do without any care for what is going to happen. This procedure is very effective when used by intellectuals who are accustomed to act according to rules of reason. But it would succeed less in emotional people who live by their feelings and are ruled by them. They should take to the second method, the method of introspection. Beyond all the emotions, in the silent and quiet depths of our being, there is a light burning constantly, the light of the psychic consciousness. Go in search of this light, concentrate upon it; it is within you. With a persevering will you will surely find it. As soon as you enter

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into it, you awake to the sense of immortality. You feel you have always lived, you will live always. You become wholly independent of your body; your conscious existence does not depend upon it. This body is only one of the many transient forms through which you have manifested yourself. Death is no more extinction, it is only a transition. Fear vanishes forthwith and you march forward in life with the calm certitude of a free man.

The third method is for those who have faith in a God, their God, one to whom they have given themselves altogether. They belong to him integrally. All the happenings of their life are an expression of the divine will and they accept them not merely in peaceful self-surrender but with gratitude. For they are convinced that whatever happens to them is for their good. They have a mystic trust in their God and in the personal relation they have with him. They have absolutely surrendered their will to his and feel his unvarying love and his constant protection, quite independent of the accidents of life and death. They have the constant experience of being at the feet of the Beloved in abso-

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The soul takes birth each time, and each time a mind, life and body are formed out of the materials of universal nature according to the soul's past evolution and its need for the future.

Sri Aurobindo

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lute self-surrender or nestling in his arms and enjoying perfect safety. There is no room in their consciousness any more for fear, anxiety or trouble: all that has given place to a calm and delightful bliss.

But everyone has not the good fortune of being a mystic.

Finally, there are those who are born warriors. They cannot accept life as it is. They feel pulsating in them their right to immortality, an integral immortality and upon this earth. They possess a kind of intuitive knowledge that death is only a bad habit; they seem to be born with the resolution to conquer it. But this conquest means a desperate fight against an army of fierce and subtle assailants, a fight that has to be fought, constantly, every minute, so to say. He alone who has an indomitable spirit should risk it. The battle has many fronts: it is on several planes that intermingle and complement each other.

The first battle to engage is already formidable: it is the mind's battle against a suggestion that is collective, massive, over-whelming, compelling, a suggestion based upon thousands of years of experience, upon a law of Nature that does not seem yet to have had any exception. It translates itself into this stubborn assertion: It has been so always, it cannot be otherwise. Death is inevitable and it is madness to hope that there should be anything else. The concert is unanimous and till now even the most advanced man of learning has

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hardly dared to raise a note of dissidence, or of hope for the future. As for religions, most of them rely for their power of action upon the fact of death and they assert that God wanted man to die since he created him mortal. Many among them make of death a deliverance, a liberation, at times even a reward. Their injunction is: Bow to the will of the Highest, accept without revolt the idea of death and you shall have peace and happiness. In spite of all this, the mind must remain unshakable in its conviction and sustain a will that never bends. But for one who is resolved upon conquering death, these suggestions have no effect and do not touch the certitude based upon a profound revelation.

The second battle is the battle of the feelings, the fight against all attachment to what one has created, to what one has loved. As the result of assiduous labour, sometimes at the cost of immense effort, you have built up a home, a career, a social, literary, artistic, scientific or political work, you have formed an environment whose centre you are, and you depend upon it at least as much as it depends upon you. You are surrounded by a whole set of persons, relatives, friends, fellow-workers; and when you think of your life, they occupy in your thought almost as much place as your own self, so much so that if they were to be suddenly removed, you would feel lost, as if a very important part of your being has disappeared.

There is no question of giving up all these things,

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since they make up, at least in a large measure, the ground of your being, the goal of your existence. What is to be given up is the attachment to these things, so that you may feel capable of living without them, or rather, that you may be ready, if they leave you, to rebuild a new life for you in new circumstances, and that indefinitely; for such is the consequence of immortality. The state means, to be able to organise and execute everything with the maximum care and attention and yet be free from desire and attachment; for, if you wish to escape from death, you must not bind yourself to anything perishable.

After the feelings come the sensations. Here the fight is pitiless and the adversaries redoubtable. They are aware of the least weakness in you and strike where you are exposed. The victories won are transient and the same battles have to be fought repeatedly and indefinitely. The enemy whom you believed to have vanquished stands up again and again to strike you. One must have a strongly seasoned character, an untiring endurance to be able to go through all defeat, disappointment, denial, discouragement, and the immense weariness when you find yourself always in contradiction with the day to day experience and the happenings upon earth.

We now come to the most deadly battle, the battle in the material, one that is fought in the body: for it goes on without respite or truce. It begins with one's birth and can end only with the defeat of either of the

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two belligerents, namely, the force of transformation and the force of disintegration. I say, with one's birth, for, in fact, the two movements are in conflict from the very moment one comes into the world, although the conflict becomes conscious and deliberate much later. For all indisposition, disease, malformation, accidents, too, are the result of the action of the force of disintegration, even as growth, harmonious development, resistance to attack, cure from disease, return to normal functioning, all improvement that makes for progress are due to the action of the force of transformation. Later on, when the consciousness is developed, the battle becomes deliberate and changes into a frantic race of rivalry between the two contrary movements, a race as to which one should reach his goal first, transformation or death. This means a ceaseless effort, a constant concentration to bring down the force of regeneration, to increase the power of receptivity in the cells to this force, to battle step by step, from point to point against the devastating action of the forces of destruction and disintegration, to pull out of its hold all that can answer to the ascending urge, to enlighten, purify, stabilise; an obscure and obstinate struggle, most often

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Never wish for death.
Never will to die.
Never fear death.
In every circumstance, will to exceed yourself.

The Mother

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with no apparent result, no external sign of victories partially won and not certain; for the work has to be done over again; each step forward is most often paid for by a setback elsewhere and what was done one day could be undone the next day. Indeed victory can be sure and certain and durable only when it is a total victory. All that takes time, much time: and years pass by inexorably, increasing the strength of the adverse forces.

All the time the consciousness stands like a sentinel in the trench. You must hold on, hold on, cost what it may, without a quiver of fear nor slackening of the vigilance, keeping an unshakable faith in the mission to be accomplished and in the help from Above which inspires and sustains you. The victory is for the most enduring.

There is still another way of conquering the fear of death. But it is within the reach of so few, that it is mentioned here only as a matter of information. It is to enter into the domain of death deliberately and consciously while one is still in life; and then to come back from that region to the physical body, enter there and take up with full knowledge the course of material existence. But for that one must be an initiate.

THE MOTHER

(*Bulletin*, Feb. 1954, pp. 65-75)

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The Ashram's Prestige

Queer idea all you fellows seem to have of "the prestige of the Ashram". The prestige of an institution claiming to be a centre of spirituality lies in its spirituality, not in newspaper columns or famous people.

*

This Ashram has been created with another object than that ordinarily common to such institutions, not for the renunciation of the world but as a centre and field of practice for the evolution of another kind and form of life which would in the final end be moved by a higher spiritual consciousness and embody a greater life for the spirit.

SRI AUROBINDO

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Information Letter

On DECEMBER 1 is celebrated the anniversary of the Ashram School, out of which the present "Sri Aurobindo International Centre of Education" has developed. This year is the thirty-third anniversary of the institution. The Dramatics Section stages a programme in the evening, at the Ashram Theatre, every year on this day. Last year they staged Sri Aurobindo's *Eric* — a dramatic romance, pictures of which are published on the next page. This year's programme is based on Sri Aurobindo's poem "Love and Death".

On DECEMBER 2 the Department of Physical Education of the Ashram presents its annual programme. About 400 members participate in various drills, individual gymnastics, eurhythmics, mass exercises etc. Two pictures of such demonstrations are published here.

DECEMBER 5 and 9 mark the days of Sri Aurobindo's Mahasamadhi. The programme for December 5 includes a visit to Sri Aurobindo's room in the morning followed by meditation from 10 to 10.30 a.m., in and around Sri Aurobindo's room and Samadhi. On December 9 too, there is a programme for meditation.

GUJARAT SAHITYA PARISHAD, Ahmedabad, has awarded a Gold Medal for 1975 to Shri Pujalal of Sri Aurobindo Ashram, for his complete translation of Sri Aurobindo's *Savitri* in Gujarati and its Sar-Samhita.

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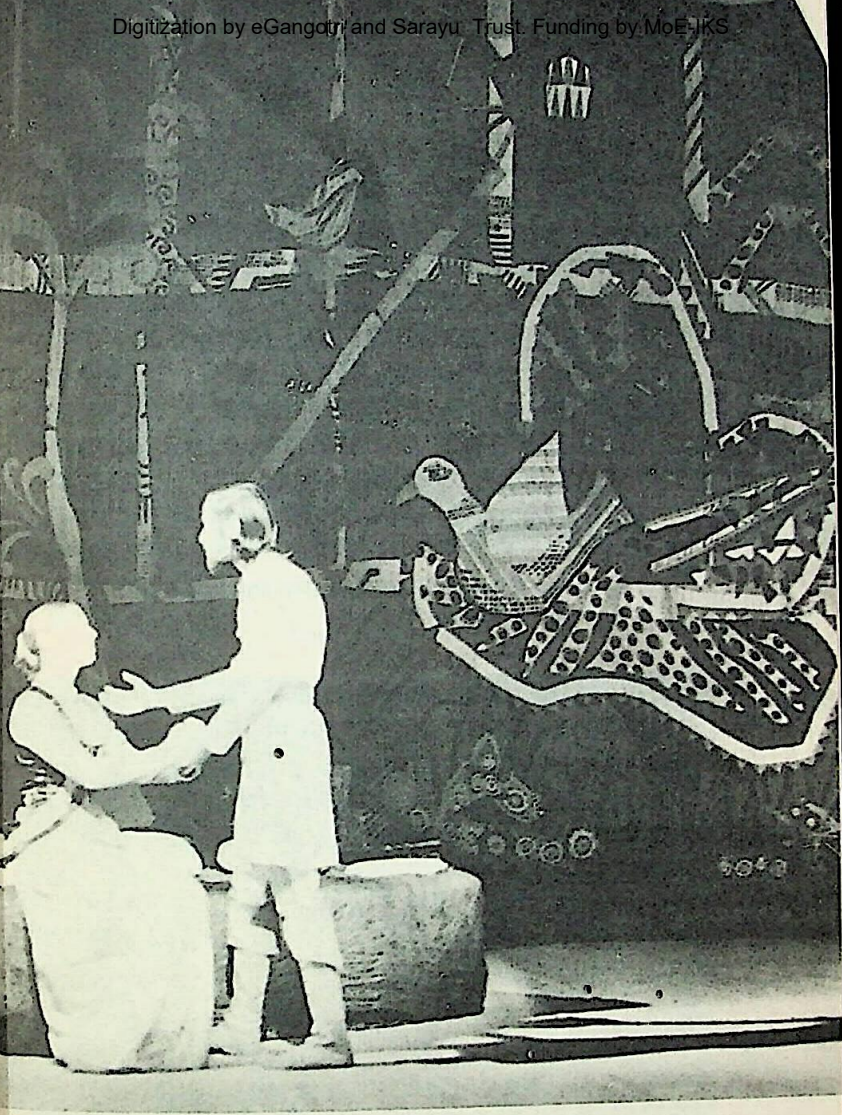

Scene from Sri Aurobindo's *Eric*, staged on last December 1.

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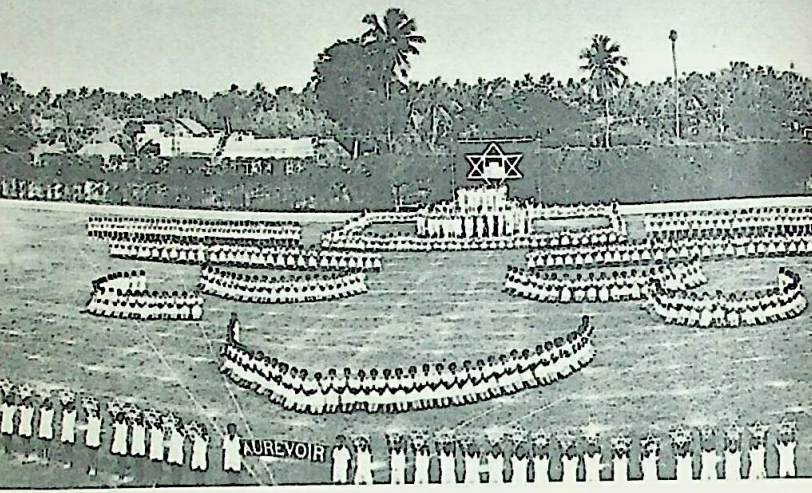
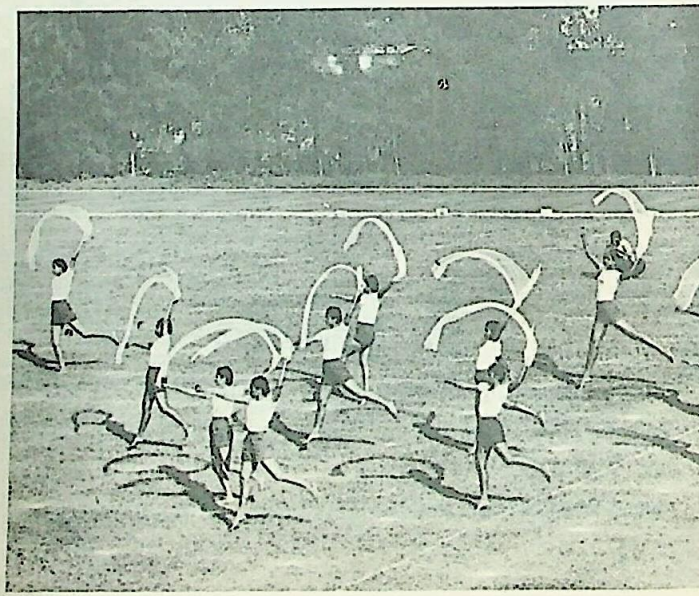


Physical Education Demonstration

December 2.



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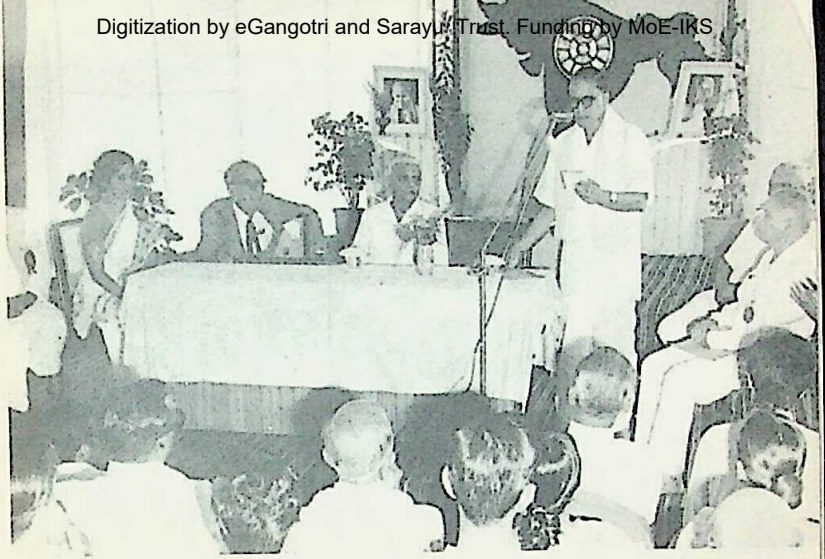
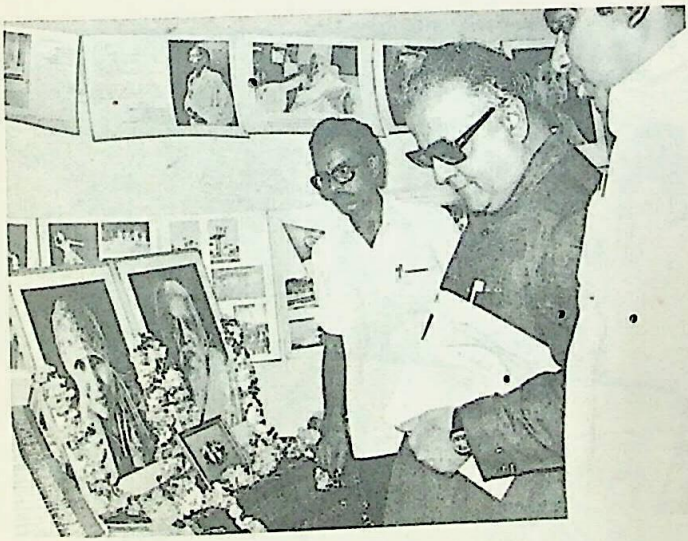


Shri M. P. Pandit speaking at the Fifth Annual Shibir of the Centres and Branches of the Society of Gujarat, held at Baroda.



At the exhibition at Bhuj (Kutch), Shri Jethmal Madaiyar

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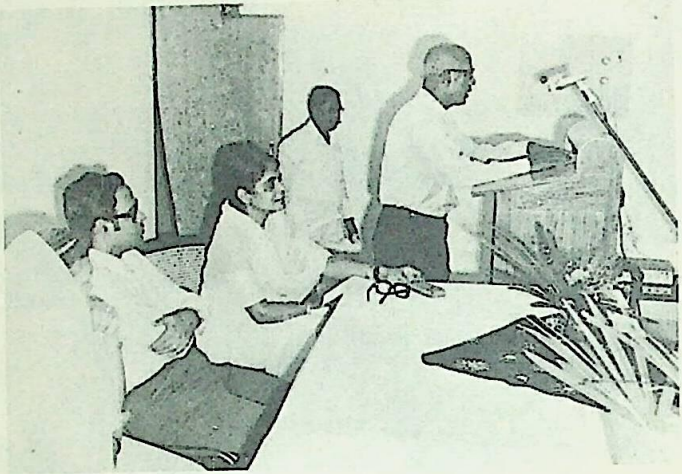

At Jodhpur, Shri K. K. Bhatnagar, Collector, inaugurating an exhibition and film-show of three Auro-films documentaries.

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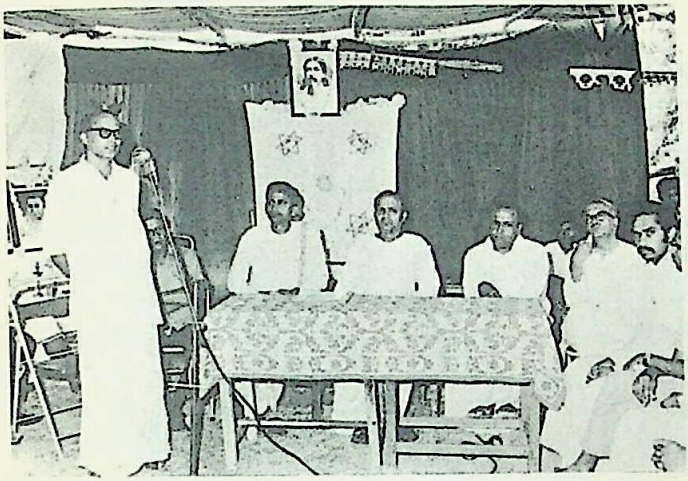
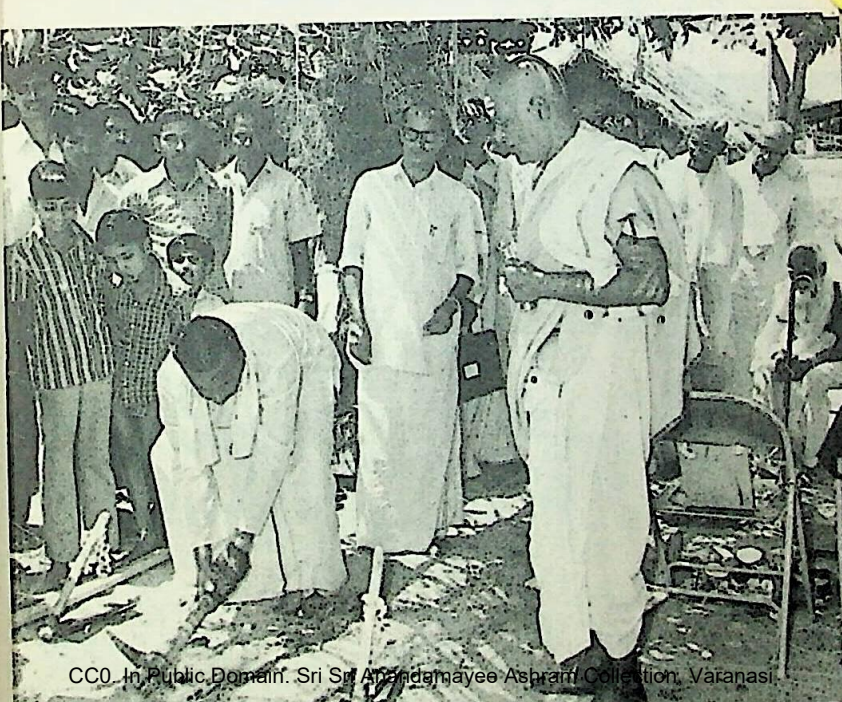


At Gauribidanur Branch, Guddali Pooja function for the Matrumandir: (*Top*) Shri R. V. Rama Rao, Secretary, speaking, (*Below*) Shri E. S. Subbaiah Setty performing the Pooja.



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Dr. Aster Patel speaking at the Educational Camp and Conference, held at Ludhiana (Punjab).

At Singapore, at the 8th Festival of Books Exhibition, Mr. Lok Kek Seng (*left*), Committee Member, and Mr. S. Dayanandan (*right*), Secretary.

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"ALWAYS BETTER, FORWARD" — a 32 page (7¼"x9½") brochure with a number of photographs and pictures is brought out by the Society on *November 24*, the 50th anniversary of the Siddhi-Day. It contains the words of the Mother and the Master on 'Integral Perfection' (what do we mean by a divine as distinguished from a human perfection of our being?), 'The Need of the Hour', 'What do We Fight Against', 'Yoga in Everyday Life' (How to discriminate the impulses of truth and falsehood; Two habits of the mind; Importance of work in Sadhana; and Power of right attitude), 'Indian Culture', 'A Message of the Mother', 'The Supreme Wisdom' etc. Priced at Rupees two, it is available at Sabda, Pondicherry, 605002.

At SINGAPORE, the 8th National Festival of Books with the theme "*Good Reading, Good Living*" was jointly organised by the National Book Development Council of Singapore and the Singapore Book Publishers Association, at the Singapore Hilton, from August 27 to September 5. Sri Aurobindo Society, Singapore, participated in this 10-day exhibition. Works of Sri Aurobindo and the Mother, and several other Ashram publications were exhibited. In addition some hand-made paper products made in the Ashram were also displayed and sold. Coinciding with its participation in the Book Festival, the Society published its first souvenir entitled "Golden Light". Society's participation for the 2nd time in the Annual Book Festival seems to have increased the public awareness of the works of Sri Aurobindo and the Mother.

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The Annual General Meeting of the Sri Aurobindo Society of GREAT BRITAIN was held on May 15, at London. The Secretary's report states:

> "The work of the Society since the beginning of 1975 has been characterised by a gradual growth in scope, and by an increase in participation by its members, and by a sense of mutuality. ..... The significance of what is done may lie not only in the achievements but in bringing a new attitude and awareness into different aspects of our life. We know there is a possibility of opening to a new consciousness and Force, and the adventure is to attempt to live in this attitude...."

The members meet at the Bell Street Centre, twice a week, on Tuesdays at 8 and on Saturdays at 5.30 p.m. Among many activities, sale of the Ashram publications and other products of the Ashram and Auroville is arranged. During the year they sent a circular to all London Public Libraries and a separate circular to all British University Librarians introducing the Works of Sri Aurobindo and the Mother. They published one booklet "The Seekers of Pondicherry" written by Michael Zelnick. They also provide travel information to those who wish to visit the Ashram and Auroville. Their 'Auroville International' section brings out a quarterly Newsletter giving information about Auroville, and arranges public lectures, slide-shows on Auroville etc. During the year they participated in three Oriental Festivals — at Southampton, Bristol and Dublin.

Sri Aurobindo Society, LUDHIANA, organised an edu-

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cational camp for college teachers and students from 28.9.76 to 1.10. 76, with the co-operation of the Punjab Government. Over fifty lecturers and students from the State participated. An Educational Conference was also organised on this occasion to think about the future pattern of education in Punjab in the light of Sri Aurobindo's vision. Dr. R. C. Paul, Vice-Chancellor, Punjab University, Chandigarh, inaugurated the conference. About 500 teachers participated. Shri Prem Malik, Shri C. N. Sharma, and Dr. (Mrs.) Aster Patel from Sri Aurobindo Ashram, highlighted the various aspects of education as envisaged by Sri Aurobindo. Prof. R. R. Paul read his paper on 'The Role of Teacher' in Punjabi. Dr. J. C. Khurma led group-discussions, which covered a wide field: the meaning and purpose of education, various aspects of man's personality and their development, co-relationship of religions, science and spirituality in life, etc. Three Auro-films documentaries were screened on the occasion. A play 'Mrityunjaya' based on the '*Savitri*' was also staged by the members of Sri Aurobindo Circle. The participants appreciated this project and wished to have such camps organised more often.

At BHUJ (Kutch, Gujarat) Sri Aurobindo Prarthana Kendra organised a Sri Aurobindo Stall at a 10-day 'Kutch-1976' fair organised by the Lions Club, from September 24 to October 3. The 72 posters of the Exhibition set (published by Sri Aurobindo Society and available at Sabda for Rs. 100/-) — depicting the teachings of Sri Aurobindo and the Mother and the

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activities at the Ashram, the Centre of Education and Auroville, were well-displayed. Some Ashram Books and handicraft products were kept for sale. Auro-films documentaries were also screened on three evenings. The Centre distributed, free, 200 copies of each 'Bachchon Ke Sri Arvind' and 'Hamari Maa' (booklets in Hindi, supplied by the Tardeo Branch, Bombay) to the Schools in Kutch, with the co-operation of the District Education Committee. The Centre also published a booklet in Gujarati, 'Sri Aurobindo Jeevan Gatha', written by Shri Dahyalal Desai of Mehsana.

The Fifth Annual Shibir of the Centres and Branches of Sri Aurobindo Society of GUJARAT was held at Baroda, at Sri Aurobindo Nivas, from September 25 to 27, under the chairmanship of Shri Rambhai Amin. Over 175 delegates came from all over Gujarat. New activities were planned. Shri M. P. Pandit of Sri Aurobindo Ashram addressed the Shibir as the Chief Guest and gave a series of talks on: Human Unity, The Psychic Being, Education, The Divine Mother, Sri Aurobindo and the Problems of Modern Life, and Savitri. He also delivered lectures at the Rotary Club on "Relevance of Sri Aurobindo to the World Problems" and at the Gujarat Refinery on "Sri Aurobindo and Human Problems". Apart from talks, Shri Pandit devoted a good deal of time in discussions with individuals on their problems in pursuance of the path.

Shri SHIVABHAI AMIN toured Gujarat from September 23 to October 14. He met the leading workers,

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held discussions and gave talks at Mehemadabad, Arera, Kheda, Matar, Kapadwanj, Dakor, Ahmedabad and Bombay. At Baroda he participated in the proceedings of the Fifth Annual Shibir of the Sri Aurobindo Society Centres of Gujarat. At Nadiad he gave four talks at the Centre and three talks at the largely attended public meetings. At Broach also he addressed two meetings on 'Integral Yoga' and 'Savitri'.

The Sixth Annual Conference of Sri Aurobindo Society, UTTAR PRADESH, was held at Ajodhya from October 2 to 4. Members from U.P., M.P., Punjab and Delhi participated. While inaugurating the conference Dr. Surendra Singh, Vice-Chancellor of Saket University, stressed the importance of Sri Aurobindo's philosophy and announced the proposal for the establishment of a 'Sri Aurobindo Chair' at the Saket University. Symposia and group discussions were held on various subjects. Several decisions were taken for the new activities of the Centres. Among the participants were Shri Chandradeep and Shri Chhotey Narain Sharma of Sri Aurobindo Ashram, Shri Prayag Narain Tripathi, News Director, All India Radio, Delhi, Dr. D. N. Srivastava, Dr. Swami Madhavacharya, Dr. Sitaram Jaiswal, Dr. K. M. Agarwal, Dr. Nagendra Nath Upadhyaya, Shri T. N. Govil, Shri Promod Chand, Dr. Chhotey Lal Dixit and others. Baba Shri Prem Dasji and Shri Akhileshwar Dasji Ramayani of Ajodhya also spoke at the conference.

AN ANNOUNCEMENT: Sri Aurobindo Yoga Mandir (Jwalapur, Near Hardwar), Sri Aurobindo Niketan

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(Charthawal, Dt. Muzaffarnagar) and Sri Aurobindo Ashram Centre (Tapogiri, Ramgarh Talla, Dt. Naini Tal) inform us that all these three places have, over the years, been built up as centres of Sadhana for Sadhaks to live and work. Ample and convenient living facilities exist at these places, with some special features at each. There is accommodation even for holding Seminars and Camps. Seekers pursuing their sadhana under the inspiration of Sri Aurobindo and the Mother are welcome there. Seekers from U.P. are specially invited to avail of these facilities. All correspondence in this connection may be addressed to Dr. Indra Sen, Sri Aurobindo Yoga Mandir, Jwalapur (Hardwar), U.P., or: Shri Karun, Sri Aurobindo Niketan, Charthawal, Dt. Muzaffarnagar, U.P.

During October, the KANPUR (U.P.) Branch organised several talks by Shri Chandradeep and Shri C. N. Sharma. Shri Sharma talked on the Yoga in everyday life, at a meeting held at the Branch. At the local High School, he projected the observations of Sri Aurobindo and the Mother on Education. He also explained to the teachers the need of study of the self, in order to improve the relationship between teachers and students. Shri Chandradeep stressed the importance of unification of the whole being around the Psychic centre and explained the way to do it. He also addressed the students at the local Commerce College. During his trip, he also visited Lucknow, Ajodhya, Kishanpur, Benaras, Gazipur, Nowgawn, Panna and other places in Northern India, and gave several talks to the aspirants.

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At SIMLA, Dr. (Mrs.) Aster Patel addressed the Faculty Members of the H. P. University, under the presidentship of Dr. B. S. Jogi, the Vice-Chancellor. Her subject was "New Horizons of Education". Later in the evening, at the meeting organised by the Branch, she talked on 'Possibility of New Life as Envisioned by Sri Aurobindo'. Both the talks were followed by questions and answers. At a meeting at the DELHI Branch, she spoke on 'Triple Transformation in Sri Aurobindo's Yoga'. The meeting was presided over by Dr. Lokesh Chandra.

At the meeting held at Sri Aurobindo Society, MUZAFFARNAGAR, on October 17, Shri P. N. Tripathi of New Delhi talked on 'Triple Transformation' and emphasised the need of an all-embracing effort at realising the Truth-Consciousness. Shri Karun of Charthawal carried the point forward, by stressing the need of a total surrender to the Divine.

At JODHPUR (Rajasthan), the Sri Aurobindo Centre organised a meeting at the Soochana Kendra Hall, where Shri B. R. Dasgupta gave a talk on the life and philosophy of Sri Aurobindo. Shri K. K. Bhatnagar, Collector, who presided over the function, inaugurated a photographic exhibition on Sri Aurobindo and the Mother and a film-show of the three Auro-films pieces. The film-show was subsequently repeated in different localities of the town.

GAURIBIDANUR Branch of the Society (in Karna-

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taka) arranged a function on October 2, where Shri Esturi Subbaiah Setty, President, Town Municipal Council, performed "Guddali Pooja" for the proposed Sri Matru Mandir. Shri B. N. Narasimha Murthy, the Chief Guest, explained the teachings of Sri Aurobindo and stated that the ideals based on these teachings are the need of the hour. The function was presided over by Shri V. Krishna Rao.

At GUNTUR (A. P.), Sri Aurobindo Society Centre arranged a public meeting on September 19, at the State Regional Library. Dr. K. S. Sarma of the Dept. of English, Nagarjuna University, explained the Integral Yoga of Sri Aurobindo and appealed to the public to study the works of Sri Aurobindo and to follow his message. Shri M. Rajagopal Rao of the Dept. of Philosophy stressed the importance of Sri Aurobindo's teachings. Shri Raju of Sri Aurobindo Ashram also spoke on the occasion.

NEW PUBLICATIONS

SRI AUROBINDO CIRCLE — 32nd Number and SRI AUROBINDO SOCIETY ANNUAL — 1976: This volume, like its earlier issues, contains a number of unpublished writings of Sri Aurobindo and the Mother (some reproduced in facsimile) and articles by eminent writers bearing on various aspects of Sri Aurobindo's teachings.

Of an exceptional value is the "*A Talk of the Mother on Savitri*" containing a report of what she

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said to a sadhak about this epic in 1960. While reading it, one will surely feel that the words of the Mother are throbbing in an intimate rapport with the creative afflatus of the marvellous mantric creation of Sri Aurobindo: *Savitri*. It is only the Mother, whose consciousness was one with Sri Aurobindo's, who can reveal the supreme spiritual greatness of this work.

"*Psychological Maxims*" is a hitherto unpublished writing of Sri Aurobindo which was recently found in one of his old note-books. For a discerning mind it contains almost all the necessary indications, in a germinal form, for leading modern psychology from its present frontiers towards a more wider future. This article could prove to be of immense value to the field of psychology.

Among the articles of other writers are: "The Aesthetics of the Future" by K. R. Srinivasa Iyengar, "Introducing *The Human Cycle*" by Kishor Gandhi, "Towards a New Image of Man" by Sisirkumar Ghose, "The Eternal Avatar" by Peter Heehs, and some more.

(Pages 150, with 4 photographs of the Mother on art paper, size 7¼" x 9½", price Rs. 6/- plus postage, available from Sabda, Pondicherry, 605002.)

MEMBERS are requested to renew their membership for the year 1977 along with the arrears, if any, in respect of the membership fees for previous years. Those who wish to avoid yearly renewals may become "Donor Members" and pay the subscription for lifetime. (Rs. 251, once only, for Donor Membership and Rs. 2500 once only, for Donor Contributing Membership)

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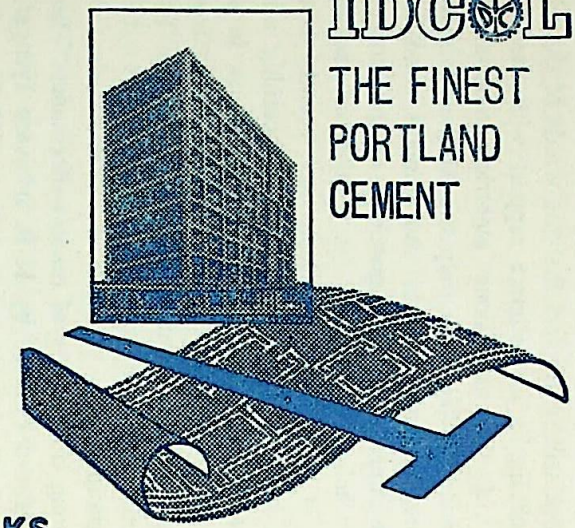

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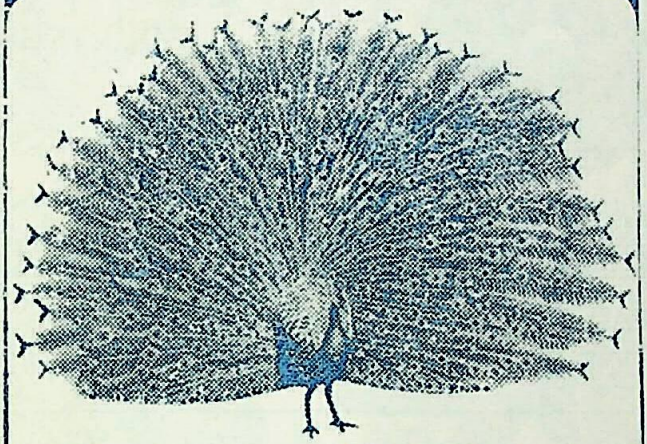
PEACOCK

the bird with feathers of many splendoured hue



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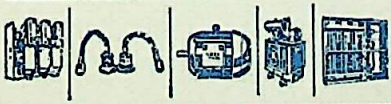

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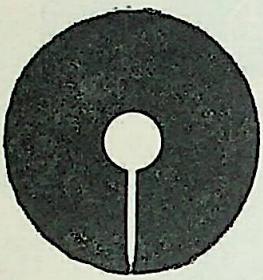

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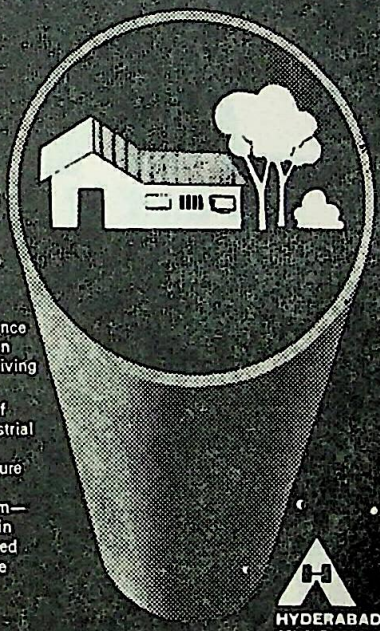

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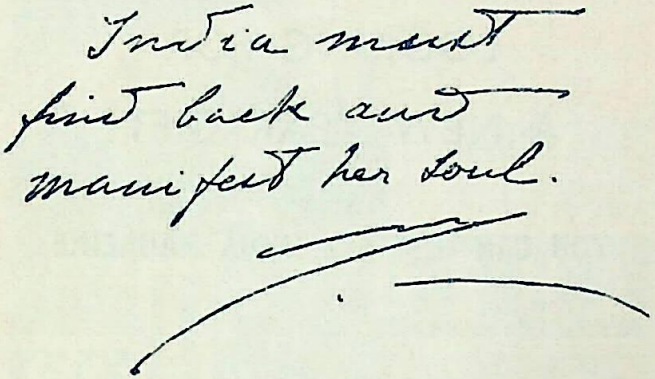

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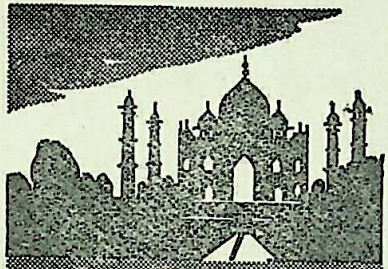

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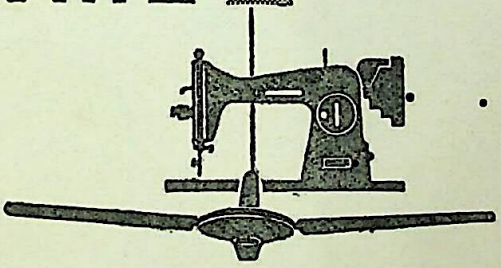

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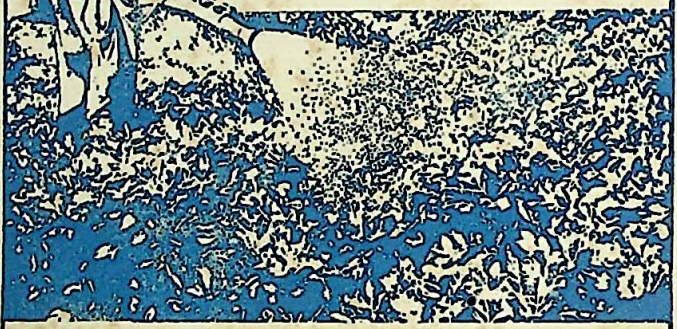

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